that is, the D.I.S. (District Inspector of Schools), whether active or retired, was usually more permanent and could dig his toes in more happily. The social relationship was also ideal. Earning less than the other officials, he could yet offer them this rich hospitality of natural pleasures.

When we were in Maubin the D.I.S. was our friend U Taik Wan. He and his family of ten sons and daughters had the u-yin developed to its fullest. He had a low large house where the river took a bend and had fenced in this bed with bamboo stakes and a diving platform. The garden orchard stretched away from the house to a bamboo hut at the far end, with open verandahs under the trees. The speciality of his orchard were his sweet-sour marian trees. The marian is the *Ionea Burmanica*, common to Burma and northern Assam, where it forms an ideal appetizer for the heat-drowsy inhabitants. It is sour, of a sharp biting sourness which now makes my mouth water with longing. It is too sour to eat except doused in strong salt sauce or fish paste, salt being our antidote to sourness, in which I differ from the English idea of cooking, for salt combines and merges in with sourness whereas a pound of sugar thrown into a gooseberry tart would still leave it too sour for me. The marian is a small fruit, green when young and orange-yellow when ripe, with a pretty purple seed which has given its name to the Burmese colour "mauve". There is a sweet variety which is not popular. Sometimes, however, a prize tree is found which produces a sweet-sour marian, a sour fruit with its sting taken off. Such a tree should be treated with the greatest care; its fruits must never be salted or pickled as sour fruits are treated, because the "sour" use would communicate itself to the tree by what may be called sympathetic magic. Rather, my mother made jam (with sugar) of these marians, for the improvement of U Taik Wan's tree.

My mother was very punctilious about such things; the girl servants were never allowed to pluck the citron leaves for our salad because a woman in menstruation makes the tender leaves of the citron tree curl up and lose their succulence when she plucks them. U Taik Wan had a row of sweet-sour marian trees which he guarded from flying foxes by throwing a net across one face of them, showing a wall of these creatures hanging head downwards, to passers-by.

Our pyaw-pwè-sas at the Taik Wan's always began with a lot of water-fun. We never used bathing dresses, but adapted our longyis for swimming. This longyi is shaped and wrapped, like the more famous sarong, at the waist normally, but women and girls take it above the bosom when they discard their jackets. This enables all our poorer women to bathe with perfect decorum at public wells and streams.

children such as were playing about them. We were ready-made reproductions sent back by my father and Uncle San Lin who disappeared into an unknown world many years ago. At house after house, and at the same houses year after year, we sat in a row on the benches they kept on the verandahs of all houses, eight children awkward and restrained, while the old people peered and chuckled at us: "Yes, that is San Lin, all right—but there is Htwa Yin's nose; look at this expression, it is Maung Chit Kaing himself—oh but look here, here is the image of Maung Pyant, yes, exactly Maung Pyant, hullo you little Pyant, oh, look at her." This was my poor sister Mya Mya whose face seemed to be the quintessence of the features of my father and all his brothers and sisters. My sister Aye and I, who had the good fortune to take after my mother's family, were noticed very little during these visits, but my poor little Mya Mya sat there solemn and unhappy, thrusting her face out until even to us she looked comically like the forty-year-old aunts and uncles.

When I think back on eating the fruits of Grandmother's garden, they seem to have the quality of some heavenly ambrosia about them. They were all such luscious fruits. For example, the durian, the fruit which foreigners describe as smelling most foul, usually had in Rangoon only a thin layer of the precious golden flesh around the seeds. In this garden we ate only *shwe-dinga* durians, gold-sovereign durians, whose flesh was so soft and full that a gold coin could be stood on edge on the seed and be buried in it. Moreover, the eating of durians in excess was usually discouraged anywhere else, because of the heating qualities of the fruit, but here they grew beside the cooling mangosteen, which we always ate after the durian. This delicious fruit never travels successfully; even from district to district it gets bruised and stained. The mangosteen tree was most exciting to me as a child. It was full of dark foliage and the distilled nectar of the snow-white fruit seemed to be enclosed in bitterness and fraught with dangers, for the thick skin which contains tannin was bitter, its stain was indelible and to be kept carefully away from our clothes, and the fruit itself was said to be poisonous when eaten with sugar. This was owing to the belief that the sap of the rind made a toxic combination with sugar. Even the coconuts in Ye had a succulence about them. They were so abundant in the garden that we discarded all the fruit in which the meat had hardened beyond the *zun-chit*, the "spoon-scrape", stage when the flesh was of such tenderness that it could be scraped up with a spoon as a transparent jelly, to be put into the drink of coconut water. We were encouraged to drink this because it was said to make the heat "kick" and come out of the system. The grains of the pomeloes also were swollen

245 and pink with juice; we shredded them in piles and ate them with prawn
262 powder and fish sauce. The *kanazo*, the *baccaurea sapida*, gave us a
824 fruit of a mouth-watering sweet-sourness. This fruit was said to induce diarrhoea and we were always made to eat the white piths which had a binding action.

262 Whereas we feasted on the fruits of trees, our elders turned to the sea for more fleshly succulence. My mother and aunts loved to get turtles' eggs, nastily soft white things the size of golf balls, boil them and tear them open to spill their richness on to a plate of boiled rice; they got oysters swimming soft and cold in vinegar; big nga-tha-lauk, hilsa fish, bursting with fatness, and thick buffalo's milk which always seemed to us more meaty and strong than cow's milk.

796 We came back to Ye itself for the New Year festival. The New
772 Year in our lunar calendar usually occurs round about April 13th, and
775 is the occasion of the descent of a spirit-king, the Tha-gya Min, king of the tha-gyas, from heavenly regions to the world of men. The Burman Buddhist idea of the universe places the hellish, the earthly and the heavenly regions in well-defined order. In the centre of the universe is Mount Myinmo, the highest peak in all the world, a million miles above the sea and a million below the waters. Round about the sides of this mountain are ranged the six levels of heavenly regions where the Dewas or heavenly spirits dwell. These heavenly spirits also have homes in the sun, moon and stars. Far up in the heavens, above the seats of the Dewas, are ranged the sixteen seats of more perfect beings, the Byammas, one above the other. And far above them, as high as the imagination can soar, are four sublime seats, on the borders of the supreme Nirvana. Below the six levels of the Dewa regions of Myinmo are seven ranges of mountains, girdling the earth in a perfect ring interposed only by seven seas. In these seas are set four great islands, to the north, south, east and west of Myinmo Mountain, each attended by five hundred small islands grouped around it. On each island grows a fabulous tree which gives its name to the island, and dwell beings whose heads are shaped like the shape of the island. The northern, eastern and western islands are all more fair than the southern, life lasts for five hundred or a thousand years, and the trees bear gorgeous dresses and delicious foods of meat, but the inhabitants of the southern islands are infinitely more blessed in their merit. This island of Zampudipa, shaped like a trapezium and bearing the Zampu tree, surrounded by five hundred islands where live the English and the other nations of the human world, is the abode of man, the Buddhist man, and the known neighbours who are heretics from Buddhism. Here the inhabitants must work to weave their clothes and cook their food and

kept a manager and his family in the bungalow of each plantation, and a staff of eight or nine tappers. Once a week we drove out there on a picnic inspection; my father and mother gazed with pride on the rows of neat trees, walked right round to see that clearings were maintained and that the trees looked right, peered into the cups of rich white latex, administered rebukes and instructions and inspected the books, visited the smoking house and saw the brown smoked sheets with GK stamped on them, after the traditional Burmese way of married business—G for Gyi, my mother, and K for Kaing, my father—and then we all returned home. Chinese traders came to the house and while chewing betel they talked about quantities and prices of the stock we had. Then the stacked sheets came from the plantation in the two bullock carts which we kept there, and the traders came and took them away and paid us in cash. Business was something so foreign to what we had always seen our parents doing, and this all seemed so simple, that we always felt they were surely being cheated.

Some of the other pensioners did not believe in dabbling with commodities that depended on a world market. Even the way in which we grew rubber went too much into the world of specialized commerce which might have pitfalls for a retired civil servant. A friend of my father's grew large gardens of *da-nyin*, a tree of the laburnum species. The fruit of this tree rivals the durian for its nauseating effect on foreign sensibilities. It does not exude a smell as the durian does, until you eat it, but after eating it the smell comes out in breath, sweat and all other excretions. But it is one of our favourite foods. It is a small flat circular fruit of a hard and smooth consistency, enclosed in a shell which prises open in neat halves like an oyster shell. The texture and taste are delicious. We boil or bake it as a vegetable for fish sauce, we salt it in big jars as a pickle, we beat it and make it swim in coconut milk and eat it as a sweet, we bury it and make it sprout into a more pungent form called *da-nyin wet*. The main point is that it is eaten in vast quantities. It also contains substances which are good for diabetics, and families buy it literally in hundreds. No world depression interferes with the demand for *da-nyin thi*, and though the sale price is low, overhead charges are almost nil.

Other families in Thaton got their extra income from paddy-land. Although the rice for which Burma is so famous today did not enter world markets till the latter half of the last century, the possession of *lè*, fields, which is synonymous with paddy-fields, is a well established form of wealth. Our part of Burma is particularly rich in fields. Nearly all the 3,500,000 tons of rice which is exported annually from Burma comes from Lower Burma, where Tenasserim Division ranks among the

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

361

169. VILLAGE CAUSEWAY IN THE TIDAL REGION.

the village head-man or other functionary, and round about, the houses of the villagers in more or less regular rows. The village streets are broad and in some places the houses are well-spaced, with plots of fruit-trees and vegetable-gardens between and at the back. No care is bestowed on the roads except in a few riverain localities and tidal regions, where embanked roads and brick causeways are necessary. Trees are planted in front of the houses—cocoanut and betel palms, giant bamboo, the evergreens, tamarind, mango, and jack, for their fruit and shade: *gangaw*, *sagá*, and *padauk* for their shade and scented flowers: *mèzali*, *zi*, and several *ficus* species. The screw-pine and various ornamental shrubs are cultivated—*tarôssaga* (*frângipani*, No. 92), *sèmaya*, gardenias, and roses. *Palma Christi* (castor-oil plant) is common for hedges. Plants cultivated by Europeans in the tropics—crotons, begonias, caladiums, balsams—are spreading everywhere. Pot-gardening is becoming a feature of the villages and even of the raft-houses and boats.

Well received as the stranger is by the people of the village, he has to brave the displeasure of the village curs. The dogs are the scavengers of the settlements, together with the crows and the myriads of ants. The termites ("white ants") account for the dry vegetable refuse, but they also invade the dwellings and destroy dry wood, mats, and thatch. Cats attach themselves to houses in the same way as dogs. A peculiarity of the domestic cat of Burma is

621
361

169. VILLAGE RIVER-FRONT.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

249
245
273

Htaun is grown as a secondary crop in the hills, a dry-weather crop in the *kwin*, and a full crop in the dry zone. The care of the *tári* palm, the planting and milling of sugar-cane, the care of orchards and the raising of vegetables are occupations of a special kind. The *tan* and *pe* palms, which yield the palm-wine or juice, propagate naturally. The *tan* grows about a foot a year, and attains a height of eighty to a hundred feet (No. 167). It fruits at fifteen to twenty years. *Tan* palms are common on the temple-lands and other well-drained and uncultivated clearings. The curved flower-stalks of the *tan* are cut through, and to their stumps earthen pots are slung to receive the juice that exudes. A gallon or more is collected from a tree in twenty-four hours. Palm-juice is also obtained from the *pe*, the dried leaves of which are used for writing on. The tree takes about fifty years to mature; then it flowers for the first time, fruits and dies; its gigantic head of bloom is cut off at the base and the juice flows for some months. The *dani* palm is tapped in the same way as the *tan*. Fresh juice of all three palms is sweet, and before fermentation sets in, it may be drunk even by the *yahán*. When boiled fresh, the juice yields a sugar (*tanmyét*). The collecting pots are boiled out daily, by which the yeast that forms is destroyed. This boiling is omitted when the liquor is intended for a beverage. In that case a decoction of the nut of *pangá* or other astringent is added, which helps to arrest fermentation at the vinous stage. Otherwise, acid fermentation is complete within twenty-four hours. Fer-

188. PE AND TAN PALMS

[256]

194. CLEANING RICE WHOLESALE (p. 88)

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

188. CANE-CRUSHING MILL.

mented *tan-ye* (*tári*, palm-wine) has the alcoholic strength of small beer. Most of the juice is boiled down for the sake of the sugar. Drinkers of *tári* are few among the Burmans. Women are universally abstainers. The Burmans do not brew or distil liquor of any kind, but in some places they make a drink called *si-ye* by adding to *tari* an infusion of herbs of weak narcotic properties.

In parts of the *kwin*, too heavily flooded for rice-cultivation, certain varieties of sugar-cane (*kyau*) thrive. These have been introduced from India within the last fifty years and have proved a means of extending cultivation. On dry soil, a thin variety of sugar-cane with a dark rind is cultivated, principally by Shan settlers. Sugar-cane is cut in November; cane tops are kept standing in water till the soil has been turned and they can be put out for the next crop. A great deal of sugar-cane is eaten like fruit. Cane-juice is pressed out in wooden mills between rollers accurately turned and geared by cogs or spiral teeth (No. 187). In an adjacent shed is an earthen furnace for boiling the juice, which is on a much larger scale than the palm-juice boiling. Earthen pots have been superseded by cast-iron cauldrons, at first of Shan manufacture, but now imported from Europe. The crushed stalks of the cane furnish a large part of the fuel. When the syrup has thickened it is poured into flat moulds to solidify. The product is hard and of a light brown colour (*kyantagé*). It is eaten plain and is used for baking sweetmeats; none of it goes to refineries. Almost the whole

189. BOILING DOWN THE CANE-JUICE.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

249
[563
273
245

187. TURNING ROLLERS FOR THE CANE-MILL.

Almost the whole out-turn is bought up by Chinese settlers for distilling spirits (p. 156).

Of the edible wild fruits of Burma, after the wild mango the chief is *kanazò*. There are many less succulent kinds of wild fruit, for the most part acid and astringent. The cultivated fruit-trees need to be protected from cattle till high above the ground. But so rapid is the growth that in two to five years the trees are established. Tamarind, mango and jack are the commonest fruit trees and need little care; they are wayside trees in the villages. Clumps are planted in the *kyaung* enclosures and at camping-places (*sakán*) for their shade. In the dry zone the tamarind attains the proportions of our oak (No. 309), as does the mango in the moist regions (No. 304). A congener of the mango, the *mayán*, is also planted. The jack-tree attains moderate size, but, although evergreen, its shade is light. The cocoanut palm (*ón*) has to be artificially germinated by watering the nut for several weeks before planting, for it rots if left to soak. It needs fencing for some years and does not bear for ten to fifteen, which is a comparatively long time for labour to await its return in the tropics. Burma grows only a small proportion of the cocoanuts she requires; the rest are imported from India and the Nicobar Islands. Dry cocoanuts cost one-half to one anna, and green nuts as much as two annas each. The water of the green nut is a refreshing beverage, frequently offered to the *yahán* and in hospitality to strangers. The betel-palm (*kun*, areca) is more extensively propagated. Limes, citron and pumelo, jujube and guava, cashew and bael are planted about

188. COLLECTING JACK-FRUIT.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

100. FRUIT-STALL IN JULY (TENASERIM)

the villages. They demand little or no care. Fruit-trees on which proper care is bestowed are the custard-apple, orange, mangosteen and durian, the first of these in the dry region, the latter three in the moist south. The durian (*duyin*) requires about the same expenditure of labour before it bears as the cocoanut; but the fruit is prized above all others. Its cultivation has been so much extended of late that average durians in the season cost only about double the price of green cocoanuts. Thirty years ago both durian and mangosteen used to cost two and three times as much as now. The limits of durian and mangosteen are 17° N. and 95° E. Only a small part of the habitat of both trees is included in Burma. Oranges, like most fruit trees in Burma, are grown from seed. The custard-apple is planted on terraced hillsides. It gives to the Irawadi at Prome a character which recalls the vineyards of the Rhine. *The* fruit of Burma, however, as of the tropics at large, is the plantain or banana (*hnget̪pyáw-thí*). Many varieties are cultivated, some of them very delicate. The plantain is propagated from suckers; after fruiting in the second year, the plant dies. The papaya (*thimbáw-thí*, Nos. 407, 435) was introduced over sixty years ago and has spread everywhere. Of sweet fruits there remain the pine-apple, which is cultivated in the light shade of the orchards of jack, and the water-melon, grown in vegetable gardens together with cucumbers and vegetable marrows. The walnut and the chestnut flourish in the north. The vine bears there also, but is not extensively cultivated. Other nuts are the cashew kernel and the ground-nut (*aye-dí*); both have to be roasted. The kernels of

100. ACID SET (PAITTALOUN)

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

245

[227]

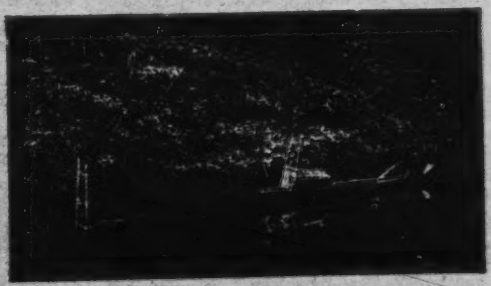
244

191. SWING NET (YABWIN).

jack and several other fruits are roasted and eaten. Vegetables are regularly cultivated in the vicinity of large towns. In the villages very little trouble is taken with them. A bush or so of capsicum and a few plants of brinjal or tomato are set; pumpkins and gourds are trained over the roof or on arbours in front (Nos. 126, 414). The market vegetables are onions and garlic, many kinds of beans, fresh and dried, various tubers, yams, "sweet-potato," pumpkins, marrows, gourds, brinjals and tomatoes, *chimbàung*, *kyeppaung* and *kyaunnauk*. Green maize is used as a vegetable. The cultivation of maize would admit of great extension in the *kwin* if there were a market for the grain. Green shoots culled from all sorts of wild herbs and trees are brought to market. The most substantial of these are bamboo shoots; they turn red by boiling as shellfish do. Black pepper and cardamom occur wild in Burma and are also cultivated, but not extensively. Turmeric and ginger are cultivated, as well as anise, caraway and coriander. Cinnamon and cloves are imported. Nutmeg is native to the evergreen forests of the south. European vegetables, raised by Chinese gardeners, are offered for sale in the markets of large towns. Potatoes are imported from India and have been grown with success in the Shan and Taung-ngu hills. European flowers have spread everywhere. Cut flowers are sold in the markets for toilet use. The rose has been cultivated in Burma for ages and is the flower most prized. No grafting is practised nor are any of the garden varieties known. The real floral wealth of Burma — its orchids (*thikkwabàu*) — the people are only beginning to discover owing to the interest taken in them by strangers.

247

[227]



192. FISH-TRAP (HNYON).